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VOL. 34

MARCH, 1920

No. 5

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THE HOME MISSION MONTHLY



New Americans

THE SHARE OF THE CHURCH
CONTRIBUTION OF FOREIGNERS

"AM I NOT AN AMERICAN?"

THE STRANGER AT THE GATE

WOMAN'S BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH

HOME MISSION MONTHLY

VOL. XXXIV

PUBLISHED BY THE WOMAN'S BOARD OF HOME
MISSIONS OF THE PRESBYTERIAN CHURCH

NO. 5

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THE HOME MISSION MONTHLY



VOLUME XXXIV

MARCH 1920

NUMBER FIVE



A LITTLE ITALIAN GIRL OF THE SLUMS

With all the genius and fire of her people, she possesses great possibilities for either good or evil

Extracts from an Address

By Mrs. F. S. Bennett

Delivered at the Student Volunteer Convention, Des Moines, Iowa

I AM sure that it has not been possible for you to sit here session after session facing this great map of the United States and looking at the lines that radiate from it to all parts of the world without having brought to you the importance of those things that are happening in this land which must be the center of light and power and influence throughout the world.

Many of you here today are looking forward to following those lines that go out from the United States to many parts of the world. But I am sure that as you have listened to those who have spoken at these sessions you have realized that those who have already gone out, and you when you go in your turn, will be hampered in the work you are to do unless you can point back to

a Christian America from which you come. There are also among us here those who will never be able to follow those great radiating lines, but who will stay here at home to help make this land Christian; to those the Church of America is looking today that they may bear their part in keeping this land safe not only for itself, but safe that it may make the whole world safe.

There came from the press not long ago a book written by a young man from one of the Balkan states, educated and traveled; he had learned to speak English and expected when he came to New York to feel at once at home. He describes his experiences thus: "I came into that great city and I started out through its streets; I found a great Jewish ghetto where in order to be

understood I must know Yiddish. I followed the street on which I was into a Greek colony, and there, too, my English was of no avail. I turned and went on another street and I found myself in a Syrian colony, and again my English that I had learned so painstakingly was of no use to me. I went through foreign colony after foreign colony, but my searchings seemed vain. I could not find America. I had found all the nations of Europe; I had found the peoples of Asia; I had found the peoples of all the nations of the world, but where was America?"

Today that is the question that is facing us through all this land, from the east to the west, and from the north to the south, where is America and what is America?

We talk constantly of the need of a great "Americanization program." What do we mean by this? Often we mean nothing except going to those who have recently come here from other lands, teaching them our language, the conditions of life under which we are living, having them dress in our clothes. We are going to them all too often with no recognition of those elements in the national lives of these peoples that are fine and splendid; those should be the foundations on which we should build.

America has always been a land of immigrants. Only the red men can claim to be natives here. You remember the story told in the current mission study book by Dr. Brooks of the Boston gentleman who found it difficult to impress a young, cultivated American Indian with the fact that his family was very important in Boston; finally he said: "You do not seem to understand that my family came over in the Mayflower." The Indian looking at him with a twinkle in his eye responded: "And I must remind you that my ancestors were on the reception committee."

With the exception of the few Indian young people who are here today we are all the children of immigrants. We may be one generation removed, some of us may be two, three, four, or more generations removed, but we are all children of those who came to this land from other lands; and as we look back upon the history of America and realize that fact, how can we feel that the alien who is coming here from another land has nothing to bring us? Is not America today what she is because of that which our ancestors brought here from other

lands? A great Americanization program, truly, is what we need, but it is not only the alien who needs that Americanization program. Sometimes those who have been here longest fail to realize the great heritage of America and to make true in the life of the nation those great ideals of justice and mercy, freedom and Christian living upon which this nation was built.

Becoming an American should mean more than language and dress and changed conditions of living. It should be a "spiritual adventure."

I like to think of this great land of ours as a wonderful picture-puzzle to which each community is contributing its bit; if we are going to have a completed picture that shall be filled with beauty, that shall shine forth in majesty, every community from the Atlantic to the Pacific and from the Great Lakes to the Gulf of Mexico, must each bring its piece, complete and perfect. Your church is calling to you to perfect the place where you chance to be, but often you and I wish we might serve elsewhere than in the particular locality where we are placed. It is not the easiest work to go out from college life back into the home community and stand face to face with the problems of that community; to go back and face those who have known us from childhood, those that we know are going to be somewhat skeptical concerning these "new fangled notions" that we have brought back from college, and who are going to wonder if we think that just because we have been to college we are going to be able to turn the community and the world upside down. But unless your community, unless all the communities of this land, can be bound together in a great spiritual Americanization which shall make us a united, a strong, a Christian land, then the day may come when those great radiating lines will weaken; to each will come a measure of responsibility if he or she has failed in the place where the Lord has put him to do his particular work.

Side by side with those who go out to every nation of the earth to represent the church, there are also going men and women who came and lived here amongst us and now are going back to their own countries to tell what they think of Christian America; what is the message that they will carry to those lands? It is for those of us who stay at home to see to it that the men and the women who go back to their home lands

shall be able to carry with them a message of light and life.

Let me emphasize again that it is not only the recent alien from another land who needs your service. There are those who were "on the reception committee" when the first immigrants landed. There are great groups of neglected American peoples who have had no opportunity to know the best of our national life. The test of what America can do in caring for the world is in part shown by what she can do with the peoples here in her own land. If we cannot care for and help those who are here amongst us and have been amongst us for many years, if we cannot make this land a land in which the knowledge of Christ's gospel shall be known from one end to the other, how shall it be that we shall bear our part worthily in the great world upbuilding to which we have

been called? And the time, O college and university students, the time for your services is now. Now is the time of need, now is the day when you are to serve your nation and through serving your nation serve the great, wide world. We sing

"America, America,
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law."

America, young people, belongs to you and your generation. What will you do with it? It is not for those of us who are older to say what shall be done with America. It is for you to say. May you go away from this great convention bearing upon your hearts the responsibility that America is yours and that as America goes, so will go the world!

The Share of the Church

By Mary Wooster Mills

NO more delicate and difficult task lies before the American Christian Church of today than that of adequately meeting her obligations to the millions of foreign-speaking residents in the United States. The problems arising from immigration have never yet been even approximately solved, so that we have not only problems of reconstruction and readjustment, but the even greater ones of construction and adjustment.

Political and social reconstruction or readjustment is always a delicate and difficult task, moral reconstruction or readjustment even more so.

With 13,500,000 residents of alien speech within our borders, 10,000,000 of whom are east of the Mississippi and north of Mason and Dixon's line, it is certainly evident that the Christian Church has some millions of obligations unfulfilled. With 525,000 young unmarried women that came to our shores between the years of 1910 and 1915 still utterly unreached by the ideals of the Christian Church, it is safe to say that little progress has yet been made toward the Christianizing of our residents of foreign speech.

When we learn that less than one per cent. of our non-English speaking mothers are in any kind of school; that thirty-five to fifty per cent. are illiterate in *all* languages; that

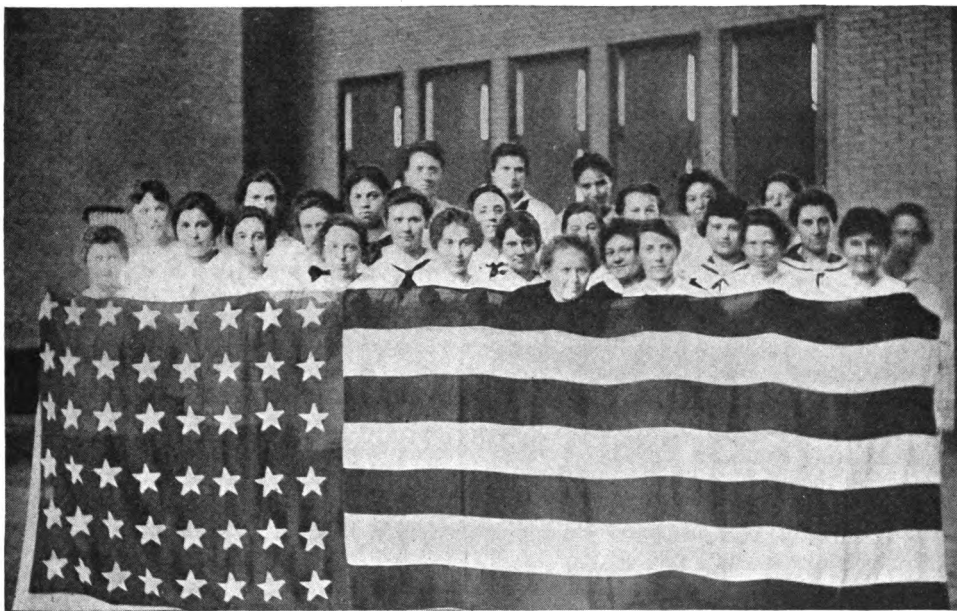
seventy-five to eighty-five per cent. are illiterate as regards the English language; that there is not a city in the United States which is reaching twenty per cent. of its foreign-born, non-English-speaking adults in any kind of English work; that one-tenth of our adults do not understand the language of the country; it must be clear that the obligation of the Christian Church will not be less in the immediate future. And when the Inter-Racial Council is recommending "a liberal policy of selective immigration," and assuring us that even now we may confidently expect 300,000 immigrants in 1920—it needs no argument to prove that a gigantic task awaits accomplishment by the men and women devoted to the country's best good.

To many thinkers today the duty of the Church to our immigrant friends seems paramount, and the task of meeting that obligation is not only both delicate and difficult but of vital importance in shaping the welfare of our nation and in conserving her ideals. Especially is this true where between the Church and the people there is no common vehicle in the way of language for communicating ideals. Even if ideals are similar it is difficult to find common ground without the medium of common language, but when ideals have been different for generations the task becomes well nigh impossible.

If, therefore, the Christian Church is to meet the great national issue of Christian Americanization which our non-English speaking residents present, she must first of all have some vehicle of communication with the resident who is to be Americanized and Christianized. This means that leaders—men and women—American by birth and ancestry or by residence and adoption, capable of bearing messages intelligently from one to the other and of communicating ideals must be provided.

prejudice and early environment will be offset by his "gift of tongues" and his knowledge of racial characteristics.

Ideals differ also in different nationalities, so that one who would lead into the highest and best things of American life, must not only have high ideals himself, but he must know America at its best. He must also be able to understand the best in the people to whom he stands as leader. He must know and appreciate the Slavic mind as distinct from the Latin mind, the Latin mind as dis-



PUPILS IN THE SCHAUFFLER MISSIONARY TRAINING SCHOOL, CLEVELAND, OHIO, REPRESENTING TWELVE NATIONALITIES

"Our country's flag we proudly hold,
Enshrining freedom, truth, and light,

Beneath its shining folds to serve,
Destroying hatred, sin, and night!"

Leaders like poets are born not made. But as the poet must learn the laws of metrical form and rhythmic expression, so must the leader learn the laws of psychic development and the methods of approach to minds hampered by prejudice and ignorance.

The leader may be American either by birth and ancestry or by adoption and naturalization, but American he must certainly be in character and training and in ideals. The handicap of the "American by ancestry" in the way of linguistic limitations and provincialism will find an offset in his birthright of democratic ideals and environment; while the handicap of the "American by adoption" in the way of inheritance and

tinct from the Oriental mind, the northern European mind as distinct from the southern European mind.

History and social customs, tastes and aims, prejudices and preferences must be understood; the purpose of the immigrant and that for which America stands to him must be appreciated, and the leader must be able to change and mold, not only outward habit, but inner attitude of mind and spiritual aim.

A leader in Christian Americanization must also have large practice in dealing with various individuals and groups, not only in social and family life, but in civics and in politics. He must have previously made experiments, must have been a close ob-

server, must have given years of time, not only to general culture, but to specific dealing with those whom he would help. The more delicate the task the more insight, individual discipline, self-control, knowledge of racial characteristics are necessary. Balance and poise for such service can come only as the result of practical experience and vigorous discipline. No one undisciplined can serve efficiently as a leader of others.

The school where these leaders must find preparation is a training camp which takes raw material and of it, through months and years of careful discipline, strives to produce efficient leaders. The discipline is both general and specific, resulting in broad culture and individual adaptation. Hence the school as a training camp must have a curriculum vigorous and exacting, without frills, without overmuch sentiment, lacking in none of the disciplinary forces necessary for proper development of personality.

Abundant opportunity for observation along all lines of charitable, social, and religious service should be coupled with the personal, practical adaptations of the principles and theories of service; abstract principles taught in class room and by observation must be made concrete under adequate guidance, so that when necessity for individual responsibility comes, mistakes may be as few as possible.

Constant supervision and kindly criticism extended over a period of years of development must be a part of the preparation for meeting the social, religious, political, and civic issues facing the would-be expert in altruistic service. Hence a faculty of wide

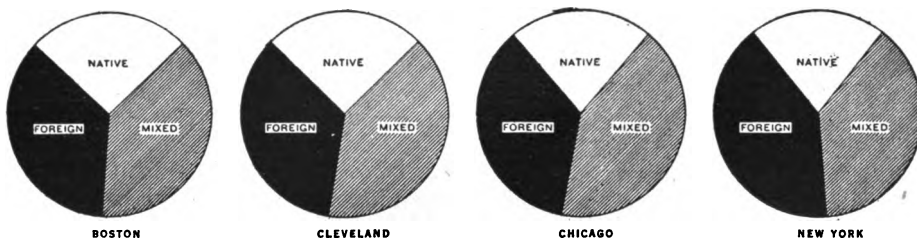
scholarship, with long, personal experience self-forgetting devotion to the best ideals of America, and with qualifications of personality and influence is essential.

And there can be no minimizing the importance of the task, no superficial idea of the difficulties, no encouragement to hurried and inadequate preparation, no short-sighted sympathy with some who desire to serve but "can only give a year or two" for preparation. If service is really desired, nothing less than adequate preparation is allowable.

Hence, only a school well equipped with adequate buildings for dormitory, class rooms, and social laboratory can properly function as a training camp. Its location must be where material for the social laboratory is at hand and where one can "learn to do by doing," and schools whose aim is the preparation of leaders for our foreign-speaking friends should find adequate and sympathetic support in their efforts to meet the greatest national issue of these after-the-war-days.

Our government is but just awaking to her obligation; it is not becoming that the Christian Church should sleep at her post.

When the Church shall have awakened to her national obligation and determined to meet it; when she shall have secured leaders for the accomplishment of her duty; when she shall have provided schools adequately equipped for their training, then the Christian Church will have taken the initial step toward the performance of her delicate, difficult task—the Christian Americanization of her residents of foreign speech.



THE IMMIGRANT INVASION OF THE CITIES

Fill St. Louis with Russians, San Francisco with Italians, Milwaukee with Austro-Hungarians, Philadelphia with Jews; group them together in the New York metropolitan area and the sum will represent only two-thirds of the foreign-speaking peoples and their children who live in the foreign quarters and congested sections of New York

Contribution of Foreigners to America

By Florence A. Dickinson

TO a person of unbiased judgment and thorough historical appreciation the mere title of this article would probably suggest a mild form of sarcasm. Such a person, on short reflection of the fact that America was born, bred, and developed by foreigners, would probably muse: "The contribution of foreigners to America!" Then he would probably look up and reply: "Why, a foreigner contributed America! America was made by foreigners!"

But the justification of the title being taken seriously, lies in the fact that we are considering the contribution of our present foreigners to the land of their adoption. Even the words "our present foreigners" may be interpreted more or less loosely, in view of the indeterminate line of demarcation between foreigners and Americans. Just when a man ceases to be a foreigner and becomes an American can never be absolutely defined. We shall not attempt it here. It is sufficient to indicate that we are considering those who are obviously foreign, because they themselves migrated to this country, and those who, although they are better Americans than many who have American family trees with many branches, are, nevertheless, not far enough removed from foreign soil to make them presume to name themselves among the Fathers of the Constitution.

Consider the Poles, for example. Few Americans ever think or realize that Kosciuszko, who with many others of his nationality fought under George Washington in the Revolution, designed the fortifications for the defense of Philadelphia, and that he made the plans for the foundation of West Point Military Academy. Still less do we realize—to bring the contribution of the Poles up to date—that when President Wilson called for 100,000 volunteers in the spring of 1917, 40,000 Poles in this country responded. During the war 220,000 of them served in the United States Army. The Poles constitute four per cent. of our population, yet ten per cent. of the names on our casualty lists were obviously Polish names. By subscribing \$67,000,000 the Poles in this country rated fourth in the purchase of Liberty Bonds.

It is needless to recount in detail what the Italians have done for this country; to cover it adequately would require volumes. While

it is well to remember how they have contributed to all phases of art and its appreciation in America, it is also well to remember that Italian labor largely built our railroads and laid the foundations for most of our physical comforts. And although these men, who generally receive the epithet of "Wops," have been ignored, it has been shown conclusively that in general they bear no malice against the United States. Immigration officials and internal revenue collectors tell us that during the recent exodus of Italians from this country they were surprised to find that most of the Italians owed income tax which they paid cheerfully. "They come through here," said one official of the Custom House of New York City, "all plastered up with Liberty Loan buttons and other evidences of their having contributed heavily to Red Cross and other benevolent funds." The large majority of those leaving expressed their intention of returning to America; they were going back to Italy simply to re-establish connections with their relatives from whom they had not heard in many cases since the war broke out. Almost to a man, they expressed kindly feelings and admiration for the United States.

It is impossible within the scope of this article to outline the contributions all the different races have made to the development and welfare of America, either consciously or unconsciously. With most of these nationalities their contributions to America are self-evident.

The realization that the outstanding leaders of each of the nationalities have made invaluable contributions to the welfare and culture of America, and the conviction that the rank and file of these nationalities, steeped in a background of centuries of civilization and culture, would make similar contributions if given the proper training in American ideals, have led the Interchurch World Movement of North America to make an extensive and thorough survey of conditions among our foreign population. In making this survey there are three main objects:

1. To give a definite program to the different denominations for a suitable approach to each racial group.

2. To make a thorough study of the foreign language press, both secular and religious, with a view to raising the literature

in the foreign tongues to a higher standard. It is believed that American ideals and the teachings of Jesus Christ can be best presented through the double medium of English and the mother tongues of the strangers within our gates.

3. To establish a definite plan for the training of foreign leaders for work among their respective races. It is believed that by training the intelligent leaders, these leaders themselves can do better work among their own races than American leaders can do. It is probable that special courses in the seminaries will be offered for this purpose.

The idea permeating the whole survey is

that of cooperation with leaders of the respective races. There is to be no paternalistic spirit about it. It is believed that out of such cooperative efforts a sort of cultural cross-fertilization will result, which will benefit both Americans and foreigners.

The Interchurch World Movement believes there are other motives than dollar-chasing in the minds of these men, and that these motives can best be brought to light by a cooperative campaign of teaching. Instead of pouring Americanism down their throats, the Interchurch World Movement is to adopt a program whereby it is hoped that the foreigners will teach themselves to become good Americans.

I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent. of all the labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent. of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs, and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

I make half of the tobacco and cigars.

And yet I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of tomorrow.

If I can be fused into the body politic, the melting-pot will have stood the supreme test.

—THE IMMIGRANT, by *Frederick J. Haskin*

Christian Americanization in a Strictly Residential Community

By Ruth Cowing Scott

HOW to make the study of Christian Americanization an intimate thing in a strictly residential community of 5500 people was the problem of the Presbyterian church in "Our Town." As a first step in solving it the missionary committee make a survey of the business section of the town to see from what countries "the butcher, the baker, the candlestick maker" came. "Our Town" is only a small place, but the facts disclosed were in themselves so illuminating that we venture to give them here in detail in the hope that they may inspire others "to go and do likewise." Probably there are other strictly residential communities with apparently no foreign element which have nevertheless hidden away somewhere a few foreign problems the solving of which will be a very real contribution to the cause of Christian Americanization.

Our survey brought out among other things the fact that our five cobblers came from Italy; our three bakeries and one restaurant are largely controlled by Germans and Italians; our only jeweler is from Scotland; the better two of our three barbers are from Italy; there are three Englishmen in the bank and several foreign-born in the post office; our only local laundry is run by Chinese; the brass buttons of the police, firemen, and street railway employees are largely owned by Irishmen; one of our vegetable men was born in Germany. The latter volunteered to speak at our Christian Americanization prayer meeting and proved a most acceptable demonstration. After interviewing our garbage men, ash men, furnace men, milk men, bread men, we were convinced that we need the foreigner in "Our Town."

When the realization that we are dependent on the foreigner for our daily needs was brought so clearly home to us, we could not, as Christians, ignore the pertinent question: "And what are we doing to help him?"

So we carried our investigation from search for fact to search for need. Personal contacts made during our survey had already proved to us the truth of Dr. Shriver's

statement "that just being folks with these people whom we meet in our daily life helps a lot." But we wanted something more definite. We started with the Chinese laundrymen, asking if any of them cared to learn English. "No, too busy," was the answer we received. But a few weeks later a definite request came from two of them for a teacher and now these young men are meeting regularly on Sundays in the church, learning Christianity as well as English under the leadership of one of our finest Christian men.

We followed the Italian lamplighter to his home, and there on the outskirts of our beautiful town, we discovered three Italian and one Polish home. They were in God's open fields, yes, but in conditions that would be called slums were they found in a crowded section of a city. The houses were filthy, living conditions wretched, and the children ragged and neglected. Friendly visiting was immediately started, the children were invited to our Sunday school and mission band, and have been attending, although irregularly. A private rummage sale of children's garments was held for the benefit of these families in the church, and we cleared \$9.25 for our New Era gift! It seemed unkind to some to charge anything for clothes to people so poor, but we believe in the modern philanthropy that says "to give is to pauperize." All of this work has been carried on by a new community work committee of the woman's society organized for that purpose—a progressive step for the society, we believe.

A series of talks on different phases of Americanization has been given in prayer meetings and our newly awakened interest has led us to seek other fields of service readily found in a larger town nearby, where there is a well-established work for the foreigner. The ladies of the church have volunteered to provide the entertainment for an Italian mother's meeting there, and other opportunities are being offered us as the settlement is eager for the cooperation of the Christian Church.

At Christmas one of the ladies and the

Sunday school teacher ran the risk of pauperizing these poorer neighbors in an effort to bring Christmas joy into the lives of the children of these foreigners. They were invited to the Christian Sunday school party, and also to one of the homes where they were made glad with goodies and toys. We are told that every contact with a decent home, with a Christian, refined person, with a kind thought, is one step forward. The experiment in "Our Town" has been very simple. Any church with sufficient interest could easily do the same thing without great expenditure of time or energy. We believe that it has been worth while.

We are told in our study book, "Christian

Americanization," that "the measure of the national spirit is the measure of the community spirit." Hoover says: "We have amply demonstrated in this country that if this sort of thing (Americanization) is to be accomplished it must be developed out of the conscience of every separate community." We are also told that "if we will cultivate the habit of friendliness and helpfulness in our daily contacts with those who are learning Americanism we will become living lessons in the American spirit." So we feel that any church caring for the few foreigners in its own community is making a real contribution to the cause of Christian Americanization in the nation.

The Racial and Religious Background of Our Largest Groups of Immigrants

By E. Bigelow Thompson

OFTEN before a man becomes an immigrant he may have the spirit of insurgency in his heart. One of the reasons for his breaking the ties of home and custom is dissatisfaction with conditions in his native land. Dissatisfaction with the state church does not predispose the alien toward the Protestant church upon his arrival in this country. Studies of the principal groups of immigrants have revealed that this very spirit of insurgency is more apt to predispose him to atheism and to make him antagonistic to all forms of religion, for he cannot, or does not, differentiate between the religions of Europe and America.

Church workers among the foreign-born who now number 17,000,000 in the United States, are finding that thousands and thousands of immigrants have this anti-religious attitude, are indifferent, are antagonistic to the Church. Against this dark background stands out the fact that many of these people are deeply religious, individually and racially, and are quick to respond when once they get the Protestant viewpoint on the rational and spiritual interpretation of Christianity.

In the early period of American history the immigrant came from the countries of

northwestern Europe, from Germany, Scandinavia, Great Britain, and from Ireland. These settlers furnished the backbone of American stock as well as of American in-



"A FINE, FAT, FURRY ONE!" SAYS THIS
POLISH MARKET-MAN

stitutions. Recently the aliens have been arriving from the Slavic countries and from southern and eastern Europe. These people constitute a puzzling problem, representing as they do, religious traditions and conceptions differing widely from those of the

Protestant churches. The earlier immigrants coming principally from Protestant countries, were assimilated easily; the later arrivals were largely from Catholic countries, those of the Roman Catholic Church or the Orthodox Greek Catholic Church, or were of the Jewish race.

Before the war these new Americans came from countries generally governed by an autocracy, overshadowed by a state religion which was ritualistic and political in its character. Economically they had to work for starvation wages with little hope for the future. They were handicapped socially in that by birth they belonged to the "lower" class and the possibility of rising to the "upper" class was hopeless. In America they found more to eat, better clothes for themselves and their children, free education, better work, better pay, and a better social standard than was theirs to attain in the old country.

Briefly, the background of these racial groups—the Slavs, including the Russians, Poles, Ruthenians, and Czechs in the northern group, and the Slovenes, Croats, Serbs, and Bulgars in the southern group—the Latins, the Greeks, and others is such that when their men and women come to this country with life-long social and religious conceptions they find not the cathedrals and churches of the homeland but rather uninviting mission rooms with strange, unfamiliar doctrines and often a diversity and seeming lack of uniformity in the forces of Protestantism. These men and women,

too, huddle in the "foreign quarters" of our big cities, out of touch with the larger life of America, retaining their social ideas and customs. Too often they fall easy prey to unscrupulous agitators.

The Italian leads numerically in this country, presenting the problem of the north and south Italian. Here the churchman making his approach must understand the old world difference between these men from the same country. Otherwise he may have to learn that the south Italian, or Sicilian, will not sit under the pulpit of a north Italian and *vice versa*. Yet racially both are individualists and each has ideas of his own which he wishes given due respect. One reason for his unorganizability on a large scale seems to be the political history of Italy, for previous to 1870 Italy had no central government but was a group of independent states and cities, each seeking to further its own particular interests and suspicious of the activities of its neighbors. This has been the heritage of the Italian.

The Poles, among our largest contributors, numbered some 1,700,000 in 1910; in Chicago alone there were more than 400,000. Like the Italians and the Jews, the Poles seem to have scattered more generally over all portions of the country than many other nationalities and are found in all manner of occupations. These people are solidly Roman-Catholic by heredity.

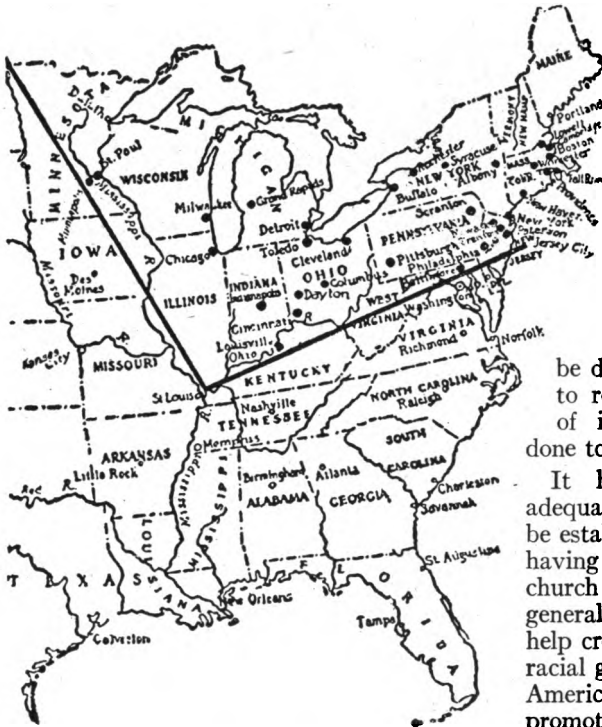
The Bohemians, who come from the very center of Europe and have always felt the Austrian yoke, now number from 500,000 to 700,000 in the United States. They began coming to this country after 1848 when Europe was the scene of revolt against medievalism. One of their outstanding characteristics is the prevalence of "free-thinking." The Bohemian break with the formal church comes somewhat in the form of a high-minded rationalism founded upon a philosophic basis.



NINE OUT OF TEN CITY CHILDREN HAVE NO PLAYGROUND
BUT THE STREET

Give them a chance for innocent sport, give them a chance for fun—
Better a playground plot than a court and a jail when the harm is done!
Give them a chance—if you stint them now, to-morrow you'll have to pay
A larger bill for a darker ill; so give them a place to play!

Denis A. McCarthy, in *The Survey*.



THE IMMIGRANT ZONE

The Angle includes

- 18 per cent. of the area of the United States
- 56 per cent. of the entire United States population
- 75 per cent., or 10,000,000, of the foreign population
- 80 per cent. of the recent immigrants
- 32 per cent. of the 52 cities of 100,000 population and over

Fully one-third of the Bohemians are engaged in farming in the great Middle West.

The Russians come from a land which has been under the dominion of the Russian Orthodox Greek Catholic Church, an institution which has had tremendous influence on the life of the bulk of its people. They bring to this country the same docility of the villages of the homeland and follow the orthodox form of worship in a manner most impressive to one who visits their services. The control of the "metropolitan" holds true for the orthodox churches of the Greeks, the Bulgarians, the Rumanians, and the Syrians, in all of whose services the native tongue is used. The people look to their priests as formal leaders.

With this sketch of Old World beliefs and customs, this following of the priests or the actual break with the church of the home-

land and the drifting into indifference or open opposition to formal religion, it will be appreciated that the church worker trying to reach these new Americans has a complex problem before him.

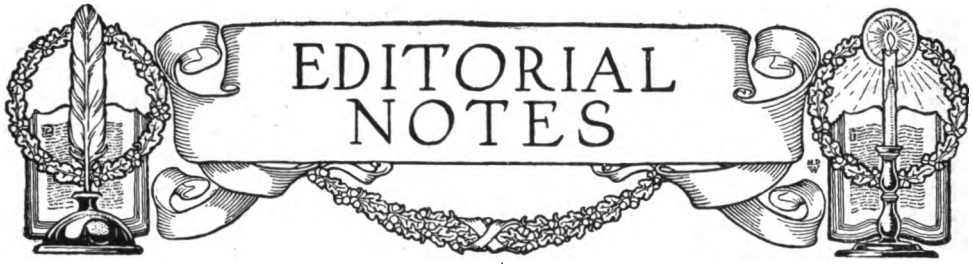
A survey now being made by the Interchurch World Movement plans to reach each of the nationalities represented in this country through studies by specialists in the various races. The work will

be done carefully and the program used to reach these people will be the result of intensive study in what must be done to fill the needs of the newcomers.

It has been pointed out that an adequate program of cooperation must be established with all other agencies having a program of which the church may approve and whose general objects may be stated thus: To help create right relationships between the racial groups in America; to help interpret American ideals to new Americans; to help promote social relationships between old and new Americans on the basis of mutual acquaintance and appreciation; to encourage the study of particular peoples, their ideals and achievements, and rightly to appraise their contributions generally to human progress; to encourage reasonable goals of acquaintance, good will, cooperation, and the appreciation of the dignity and value of life, irrespective of race.

It is imperative, too, that strong religious centers be maintained instead of poorly equipped, weakly manned missions, and that the programs of these centers touch every phase of life. Native American-born leaders must be trained through intimate, personal contact not only with the foreign-born people living in this country but with those in the countries from which the foreigners come. The preponderance of males in the immigrant population calls for specialized work among men. There should be a parallel development of broad types of work, social and religious, dealing largely with children and young people through whom adults may be reached and influenced. From these may be raised a competent leadership in their own nationality.





GROUPS of enthusiastic men and women are constantly in conference at Atlantic City regarding matters of extreme importance, but it is safe to say that no group assembled there has ever had so wide a field for discussion, so vital a theme, and so far-reaching a program as the group of 1732 men and women, representing forty-two denominations, that assembled at the World Survey Conference of the Interchurch World Movement, January seventh to tenth. The field for discussion was the *world*, yet the tiniest hamlet was not overlooked; the theme was the saving of the *world*, yet small and remote villages in India and migrant laboring groups in America were given consideration, the program of effort showed what has already been done toward Christian life and living, but also graphically portrayed by word, picture, and map, in blots of red, the great "unoccupied" territories that no man has entered with the word of God. It was the appeal of these great unoccupied territories, overseas in China, Japan, India, and Africa, the unreached and neglected at home, the appalling conditions in Santo Domingo and Haiti, the need of a definite Christian work among foreign-speaking peoples and migratory groups that made so effective the call for young men and young women to give their lives to this service. And those present heard the call for a re-dedication of themselves to the Church and its work, and went away chastened in spirit that so little had been done, but clear of vision and firm of purpose that the "unoccupied" should be occupied and the unreached reached with the story of the Gospel.

PARTICULARLY interesting are the facts regarding the "New Americans" presented at the World Survey Conference in the "Statement and Budget for Home Missions." The total foreign-born population in June, 1919, was 17,003,000, about a million immigrants having returned to Europe

during the war; the problem now therefore, is not one of numbers but rather of distribution, for the immigrant has crowded into the cities, creating for himself "little Italy" or a "ghetto" where the ideas and customs of the old country still prevail. New York City, for example, is brought face to face with the seriousness of uneven distribution, for in the ten years ending 1910 the increase in population of Russians, Italians, and Austro-Hungarians was greater in each case than in the native population. The constant ratio of aliens to the population—approximately 14 per cent. of the population is foreign-born, a percentage which has scarcely varied in fifty years—uneven distribution and congestion make assimilation difficult and well nigh impossible; moreover, congestion makes the foreign-born "an easy prey to unscrupulous agitators." The problems of illiteracy among the "New Americans" is more serious than among the old, the percentage of illiteracy among the old immigration showing Scandinavians 4 per cent., Russians 2.1 per cent., Germans 5.1 per cent.; the new immigration on the other hand showing Italians, north 11.4 per cent., south 54.2 per cent., Hebrews 25.7 per cent., Polish 25.4 per cent., Croatian and Slovenian 36.4 per cent.

The immigrant fled to America, "the promised land," because he was under a state religion, "ritualistic and political," because economically he was compelled to work for starvation wages with little hope of a change; because socially he belonged to the lower classes and the possibility of rising to the upper classes was almost hopeless. With his family he came to America. What did they find here? The "Statement and Budget for Home Missions" puts this very graphically:

"In America they had more to eat. They wore better clothes. They had the right to vote. They had access to a free education. They were given better jobs.

"They found they could break through into the upper classes; for while they discovered that

there were classes in America, they had the freedom to pass from one to another according to their character, general ability, and personality.

"But they found that there were those in this country—even among their own people—who were quite ready to exploit them. They were herded to the polls by unscrupulous politicians and voted in blocks. They were compelled to live in shacks and unsanitary camps.

"They found that while they earned more money in this country, their living conditions were such that often their apparent advance was a questionable one.

"They were colonized by padrones and contractors and thus shut out from contact with American life.

"They exchanged the country life to which they had been accustomed for the filth and degradation of the city tenement.

"They were given higher wages—but not at all commensurate with the services they rendered.

"They were given the vote—but somehow it did not seem to affect the social conditions under which they lived.

"They left the cathedrals of their native lands to be invited to a bare, dirty mission hall on a side street.

"They were given scant welcome in the churches and were looked askance at by the members. They could not understand the diversity among the Christian forces in this new country, nor their jealous rivalry."



"EVERY zealous Christian is a potential church and may become a center of Christian influence." It is for this reason that in its outline of an adequate program for work among foreign-speaking peoples in the "Statement and Budget for Home Missions" the Interchurch World Movement urges upon the church cooperation with all other agencies having a program for reaching new Americans of which the church approves, a program that will help to create right relationships between racial groups in America; that will interpret American ideals to new Americans; that will promote social relationships on the basis of mutual acquaintance and appreciation; that will encourage study of particular peoples, their ideals and achievements, and appraise their contributions to human progress; that will encourage reasonable goals of Americanization—acquaintance, good-will, cooperation, and the appreciation of the dignity and value of life, irrespective of race. But what can the Church add to so comprehensive a program? After all, the greatest problem is spiritual and "the warring of old-world prepossessions and prejudices—political, social, economic, and religious—with new world standards, in the same fields can be harmon-

ized only through the spirit of Jesus." By its sympathetic understanding of and Christian fellowship for the foreign-speaking, the Church can go far toward helping to create right relationships between, let us say, the American on one side and the Italian on the other, or the American on one side and the Hungarian on the other, and in so doing be the link that will bring them together in a new appreciation of one another; through the actual *living* of the second basic principle of its gospel, "love thy neighbor as thyself," by its every member, it can be a mighty and irresistible power in the promotion of any program that works for mutual acquaintance, cooperation, good-will, and appreciation of the individual, body and soul, as a *man* regardless of birthplace and race.

And increasingly churches are finding the practical way to cooperate; they are winning their foreign-speaking neighbors to the Church by making it the center of social as well as religious life. "Americanization," the paper published by the Americanization Division of the Bureau of Education, gives an interesting account of a church in Boston that within a year organized its work to include a Landladies' Guild, Children's Clubs in housekeeping, sewing, music, and cooking, first aid, gymnasium; a laundry for young women away from home; noon hour social luncheon for the working girls; a correspondence bureau to keep pastors in other New England towns in touch with the young people away from home. The Landladies' Guild has now a membership of seventy-five women who keep boarding houses in the district; the Guild meets once a month to discuss ways and means of helping their tenants, for in return for the church's service in directing applicants for rooms to the households represented in the Guild, the members agree to maintain certain standards in their homes.

Moreover, as is urged by the Interchurch World Movement, churches are more and more demanding trained leaders to organize and develop their work among the foreign-born and are making possible such training to young men and women, who will devote themselves to this work.



THE program for work among "New Americans" outlined by the Interchurch World Movement includes not only the training of native American-born leaders

through personal contact with foreign-born people living in this country and those in the countries from which foreigners come, but also the training of leaders from foreign-language groups in schools "thoroughly American" in order that they may have full opportunity to study and know American life and ideals. This program emphasizes the development, first, of social and religious work largely among young people and children with the end in view of raising up from these competent leaders for the people of their own nationalities, and, second, of "specialized work among men by men" because of the large preponderance of men in the immigrant population. In addition, the need of foreign-language literature is stressed, this literature to include Protestant periodicals for at least six or eight major language groups, the translation of great Christian documents and literature, and pamphlets presenting social, economic, and scientific problems from the standpoint of religion and the church. As its last item, this program urges the importance of publicity campaigns in immigrant centers, suggesting posters, pamphlets, and paid advertising as some of the methods to be used.



DID you know that the Presbyterian Church is one of the largest, richest, and most important business concerns in the world? That it has a plant valued at \$325,000,000? That it owns tens of thousands of acres of land, nearly ten thousand church buildings, 4,648 homes for ministers, 86 hospitals, 121 dispensaries, 2,325 schools, 79 colleges and 27 theological seminaries? That it owns printing plants, windmills, automobiles, farms, pigs, horses, and cows in addition to its three large, completely equipped office buildings at Philadelphia, Nashville, and New York? That it does its work in five continents, and twenty-six countries, its workmen talking half a hundred languages? That it treated 1,112,407 patients last year in its hospitals and gave medical help to hundreds of thousands of others in itinerating? That it makes olive-oil soap, furniture of all descrip-

tions, bookcases, chairs, school desks; that it weaves rugs, and that it is in the dressmaking, tailoring, and blacksmithing business?

If you didn't know these facts and hundreds of others even more interesting about the church of which you are a member, then the little book "The Fourfold Task of the Presbyterian Church," by Guy L. Morrill, published by the New Era Movement, is just the book for you. Within its one hundred twelve pages it makes a study of the church at work at its fourfold task, evangelism, education, social service, and maintenance and morale, treating them in such a way that they are seen not as ends to themselves but as a unit, each indispensable to the other. In doing this it shows how single in purpose is the work of the Boards and how interwoven and interdependent must of necessity be their programs of effort. Study classes, discussion groups, and individual readers will find this little book a wealth of fact so interestingly and appealingly presented and so graphically portrayed that without question of a doubt the hope of the author and the editor will be realized: That through these studies many will be led to appreciate the unity, the magnitude, the variety, and the scope of the work of the Church and "to feel the lure of its opportunities."



LAST summer the New Era Movement projected a series of Institutes to be held throughout the United States during the fall; it was hoped at that time that the number would reach four hundred. During November and December these Institutes were held; though full returns are not in, the report issued shows the following interesting figures:

Total number of Institutes.....	437
Number of Presbyteries reached.....	210
Number of churches represented.....	3933
Total attendance.....	33,649
Average attendance.....	77

At all of these Institutes the work of the Woman's Boards of Home and Foreign Missions was presented as an integral part of the program of the New Era Movement.

First Notice!

The Woman's Board of Home Missions will hold its first biennial meeting at Philadelphia, May 19, 20, 21, 23. Each synodical society is asked to send three delegates; each presbyterial society one delegate. Names of delegates should be sent as soon as possible to Room 617, 166 Fifth Avenue, New York City.

"Am I Not an American?"

By Harriet Lamb Hyde

THE little president of the woman's missionary society of the Second Presbyterian Church of the town of Woodvine stood before the telephone. She glanced at the clock and then again at the telephone. She took down the receiver and quickly hung it up again, the color coming to her face in bright red patches. Evidently, the president of the missionary society was facing a veritable barrage of fiery questions springing from her very own breast. "Why can't we women master this work?" she exclaimed aloud. "Each year in our meetings we take up the subject of Americanization—we discuss it vehemently—we lay it down again with a little sigh and go our way allowing the foreigner also to go his. I say, 'shame upon us. I'm going to venture something.'"

The little president with great and splendid spirit turned herself right about face in the direction of the telephone.

"One two two, please," she called and then aside: "These Jews are thrifty enough to own a 'phone and besides, my junk dealer, Mike Blavinsky, is all business and business men use telephones."

"Hello, this is Mrs. Franklin Crosby speaking. Is Mrs. Blavinsky at home? May I speak to her?"

It was a pleasant young voice which answered, "I'll talk for mother please."

"Oh, you're the daughter. Well, it's just this; I was thinking of coming down to call at your home. Would it be convenient this afternoon?"

The president's ears tingled. It was like seeking an audience with Her Royal Highness. She waited a moment. Her young friend was evidently "taking stock" of the domestic situation at that end of the telephone line.

"Yes Mrs. Crosby, if you can come in about an hour, father and mother and all of us can receive you." The little president laughed a pleased gurgle as she hung up the telephone. She was going to make a social call at the Blavinsky residence and in one hour that household would be very cleaned-up and tuckered and frilled! It was a delightful prospect.

It happened, therefore, that on schedule time, bright-faced and expectant, she stood before the Blavinsky cottage on Center Row. The door opened quickly to her light tap and she became suddenly the interesting guest of the junk dealer,



A JEWISH FAMILY LIVING IN ONE OF OUR GREAT CITIES

his wife, and two pretty daughters. The small parlor looked quite dressed-up with a new and brilliant scarf hung gaily over the player-piano and several quickly-brought-out articles placed about in conspicuous places, such as a red-beaded slipper-case upon the little table. Mrs. Crosby was urged to take the green plush chair in the center of the room, her satellites, the smiling Blavinskys, seating themselves at a respectful distance about her. This settlement was made after not a little hand-shaking and ejaculating on the part of the host, while the feminine department of the household was content to do the bowing and blushing. To these two young girls, Mrs. Franklin Crosby appeared a very great lady. The charm of it all was that she was truly interested in them. Indeed, after a few moments only they were her fast friends. A real understanding was felt on both sides and this compact could not have been strengthened had it been written in ink and signed by all parties concerned, for Mrs. Franklin Crosby, be it known, was a great heart winner. When she set out to gain a friend she never failed.

But she turned now to the male side of the house.

"Tell me, Mr. Blavinsky," she began most graciously, "tell me of your two sons. They are interesting boys to many of our townspeople." And Mrs. Crosby's chair hitched an inch further in the direction of her host.

"Ah, Philip and Julius!" Mr. Blavinsky replied, with something like a sunburst lighting his chubby face—a proud moment was this to him and a real treat to our visitor also. "You see, my boy Philip, Mrs. Crosby, he is a doctor now—still in the service of our country." He looked admiringly at the service flag in the window. "He is in a hospital in the East, Mrs. Crosby, caring yet for the wounded men of our America; two years and over now he is in that hospital. My Philip is a fine boy!"

"I should say he is," said Mrs. Crosby, highly delighted to have her first Americanization call crowned at the very beginning in so glorious a fashion.

"My son John, is younger. He served only in the S. A. T. C."

"Yes, yes, that is good, and my Julius also,—he has not got his diploma yet. Today he drives a truck to make the money to finish his education. We all of us work for the boys and mine two girls;" and he looked across at the modest young ladies whom Mrs. Crosby had already recognized as former workers at the Red Cross headquarters. "These girls, they take the high school, yes." Mr. and Mrs. Mike Blavinsky smiled and nodded in perfect unison—for be it known, the latter could do little talking in English, therefore the more nodding and smiling.

Our little president of the missionary society was much impressed. Mike, the junk dealer, educating all of his four! He seemed to guess her thought and he broke forth with the stronger accent of his fatherland upon him. "Mother and me could have one time if we make our sons schunk-dealers also! Yes, yes! That would be easy, easy! But I am American, Mrs. Crosby. Am I not American citizen? I take out mine papers when I land in New York City. Right away I do dis. I educate mine children to fight for their country and Mrs. Crosby, in here," and Mr. Mike Blavinsky's voice now rose to something like eloquence, "in here," his forefinger on his heart, "I feel American! Am I not, Mrs. Crosby? Am I not one true American ceetizen?"

There were big tears in Mrs. Crosby's brown eyes. She tried to say some kind word of appreciation—she was deeply stirred. Such patriotism, such ideals—she had known none higher among her Gentile friends; in that brief call in the little home, God had spoken to her; the missionary society of the Second Presbyterian Church of the town of Woodvine had been separated from its local work, a gulf was between them and their neighbors. And now with "Americanization" as the vital subject before them, it was indeed good to come to know this

truly American family, born, to be sure, across the deep blue sea, and yet American every whit!

"Mr. Blavinsky," said the little president, a tremor in her voice, "I wish that I might be a good friend of your family in return for what your son has done for me—your son in the service of our country! You and Mrs. Blavinsky have trained your children for service—ah, Mr. Blavinsky, I—I thank you for this opportunity of knowing you;" then she added reverently, and with head bent, "May the God of Abraham continue to bless you and yours."

Another bright smile and a pretty courtesy as the little president of the missionary society took her leave; but she left that day her sweet blessing upon a Jewish home, and she also carried with her to all the other women of the missionary society a great awakened purpose.

It was a beginning; something "got started." The church set about it to accomplish things of which they had never dreamed before. A mothers' club was organized for better American homes and in this club a lesson in English was given each week to Mrs. Blavinsky and other mothers in foreign families—one of the first forward steps for them. Later on a sewing society met in the church and on the opening day of the class behold, the two Blavinsky girls sat on the front seat. Truly, the Americanization scheme had taken root!

Three months passed since the call was made at the Blavinsky home on Center Row. It was the evening after the missionary meeting. The little president, as was her wont, was penning a line or two in her diary and this is how it read—perhaps it was a prayer: "Dear Lord, bless the Blavinskys tonight. They have helped us women to find ourselves and to find our work; pity our own Phariseism, our wretched slowness, have pity upon us poor Gentiles—have pity!"

And the Lord had pity! The missionary society grew and waxed strong.

The Stranger at the Gate

By George William Carter

IT was a wonderful Christmas party. About a thousand were present, and they were all strangers to one another. Two-thirds of them were women and children. When they came into the large inspection room at Ellis Island which had been set apart for the purpose, they were a disconsolate looking company of people. Some looked as if they were in utter despair; some had marks of tears upon their faces. But it was a Christmas party, and before it was over the tears were forgotten and smiles and laughter were on the faces of nearly all the company. The program was arranged by the General Committee of Missionary and Immigrant Aid Work, assisted by several of the seven missionaries called the "Visitation Committee," who now carry on the missionary work at Ellis Island.

The Christmas tree on the platform was trimmed so as to delight the eye and fancy; there was a delightful musical entertainment given by the Salvation Army instrumental quartette, the Debussy Choral Club, and Mr. Parisi, a splendid tenor soloist, who sang in Italian, French, and

Spanish until the hearts of all the immigrants were made glad. There was one short address and a prayer. The program began with the Star-Spangled Banner and closed with a salute to the flag and America. Every one received more than one Christmas present; each child was given a large stick of candy, a Noah's ark filled with animal crackers, and all the grown-ups received cakes of chocolate, ginger cookies, an orange, and a picture post-card.

All attending the party were those officially detailed at the Immigration station by the Government. In the number were twenty-six nationalities: Arabic, Bohemian, Bulgarian, Chinese, Danish, Dutch, English, Finnish, French, German, Greek, Hebrew, Italian, Lithuanian, Norwegian, Polish, Portuguese, Roumanian, Russian, Ruthenian, Slovak, Slovenian, Spanish, Swedish, Syriac, and Welsh.

In addition to the immigrants present for this happy occasion there were over 300 in the hospital wards. For these there were provided on Christmas morning fourteen Christmas trees, one

for each ward, and each person in the hospital received a special remembrance in the form of a handkerchief or a pair of stockings. All of this provision was made by the representatives of the societies interested in this work.

The questions are asked: "What is the condition at Ellis Island now that the war is over?" and "What are the prospects for missionary work there in the coming months?" These questions are not easy to answer because thus far no changes have taken place with regard to the reception of the immigrants. The number arriving has greatly increased, but they are still examined on the incoming ships or at the piers. Only those held for further examination are taken to Ellis Island. It is impossible to tell how soon normal conditions will be restored.

There are about twenty societies that formerly had missionaries at Ellis Island that are now represented on a committee called the General Committee of Missionary and Immigrant Aid Work. The government has limited the number of missionaries who work at Ellis Island to seven,



MISSIONARIES AMONG DETAINED CHILDREN ON THE ROOF GARDEN, ELLIS ISLAND

and this committee representing all societies gives its endorsement to those who shall make up this number.

Two of these are Jewish, one Catholic, one National and three Protestants. The three Protestants are a representative of the Y. M. C. A., the Methodist Society, and one who represents the New York Bible Society and the American Tract Society jointly.

The immigrants landing at the present time are largely women and children. No Italian young men are allowed to leave Italy, only the reservists and the old men. Immigrants are also coming from Greece, Turkey, and adjoining countries, South America, and the Scandinavian countries. The literacy test excludes a large number. Bonds have to be furnished for children, that they will go to school until they are sixteen years of age. The literacy test does not apply to persons over fifty-five years of age.

The work of the missionaries at the present time is very diversified and is largely a matter of friendliness to the strangers. The immigrants are often confused and need advice and direction.

Some are in need of clothing and shoes, and most of all they are in need of Christian sympathy and fraternity. Many of these strangers are made glad by the sight of a book in their own language when a missionary of the New York Bible Society presents them with a copy of the Scriptures. He has been at work among the immigrants for about a dozen years and is very familiar with their needs as he was once an immigrant himself

and can speak thirteen languages. He distributes the Scriptures in fifty-three languages. An idea of the work of the missionary among immigrants can be obtained from a number of instances.

Here is an intelligent woman married by proxy detained for documentary evidence of her marriage. It is the work of the missionary to help her. Another woman is waiting for her husband whom she has not seen for twelve years. She has a boy of three years of age—one of the war victims; the husband has disappeared and the law cannot admit her unless the husband approves. Still a third woman with two children is detained because of her illness; they are separated—the mother in the hospital, the children among the many immigrants. It is the missionary's opportunity to bring cheer and news to both. Then

again a war bride appears, and her intended husband comes to claim her. They must be married before they can proceed to their destination. They are given over to the missionary to see that they are legally married. Here is a stowaway, a man of education and a member of a Protestant church, but he could not get a passport; the only way he could get out of his country was as a stowaway. His intention is to work his way through college, but while he is determined he needs help, relief, and advice. Then there is the Detention Room—the House of Troubles. Everyone has his own trouble—nothing is settled; there is unrest, sorrow and longing for loved ones. It sometimes seems as though there were no place where missionary work is more needed than here.

Concrete Examples of Americanization

AMONG THE ITALIANS

YEARS ago five little children, brothers and sisters, attended the Italian mission then just starting its work in Brooklyn, N. Y.

The father was much opposed to it, being a strong Catholic and a heavy drinker. On Christmas I had an entertainment, the two little girls having prominent parts. Just before the program opened the children being already on the platform, the door opened and I guessed by the blanched faces of the little girls and their eagerness to run away, that their father had followed them. I encouraged them, promising to take them home. The man kept quiet, however, and was much impressed by the service and later asked me to report to him if the children were absent. They are grown up now. One boy is a policeman, happy father of twins; the sisters are happy mothers, and grandfather and grandmother never miss a service in the church. The other two boys God gathered to Himself, faithful Christians to the end.

A similar thing happened just lately. An old lady attended one of our missions. Her husband a devout Catholic, forbid her to attend our services and threatened her so that another member of our mission advised her not to come any more to avoid trouble. The old lady said: "I must come to communion service; I have promised my Lord and I will keep my word." To her husband she said: "I am faithful and true to you in all things; I make you a good wife but you cannot command my soul." During the service the man entered and was so much impressed that he afterward came up to his wife and said, "Not only will I no more forbid you to come to this church but I will teach you to read, so you can read yourself the beautiful hymns and the gospel."

ANITA RAU

AMONG THE HEBREWS

To a stranger a walk through our neighborhood would seem like being in a foreign country, for one rarely hears a word of English spoken on the streets. The business men are Jews, the markets are conducted by Jews and there is buying and selling from sidewalks and street corner as was their custom in the old country.

There are always discouragements in Jewish work, perhaps greater than are found in any other Christian activity; one of the greatest is the apparent fruitlessness of the work. Persecution of any who openly confess Christ is very bitter, but there are many of our Jews who will receive "the crown of life" because they have been "faithful unto death;" this persecution acts as a deterrent and often they conceal their faith from one another.

We had three sisters who had been to our meetings and social activities for some time. The oldest, twelve years of age, loved the Mission. One day hearing the old, old story of Jesus and His love, she was much impressed and from that time on she found many opportunities to come after classes to hear more about Jesus and to pray with Miss Forman, my Hebrew Christian assistant; not long ago she made a confession of Christ. But when she was absent from our meetings for about two weeks, we, knowing what usually happens in the Jewish home when one has found Christ, prayed and anxiously waited; finally she came with tears in her eyes to tell us that when she knelt down at night to pray, her younger sister who is seven, told her parents. "So you believe in the Gentile's God?" asked her father. "Yes," said she, "I do." After beating her he forbade her ever coming to the Mission. We told her that even though she could not come she could believe in her heart and pray silently. But now the mother has granted her permission to come once more to the Mission. She waits until her younger sisters are asleep for her devotions. We believe this child is saved, that the seed sown in her heart is beginning to bear fruit.

In our house-to-house visitation our receptions are varied; many times we are surrounded by angry crowds of women who accuse us of enticing their children into the Mission where we make them sing and read about Jesus; at other times a tract or testament is gladly received by those who want to know the truth. In some homes the filth and dirt is so awful we wonder which we should teach first, cleanliness or Godliness.

Last summer one group of girls enjoyed their first camping trip; having earned all the money themselves made the week the happiest they had

ever known. It is necessary for us to carry on many different social activities that we might win the love and confidence of these people who have been taught from infancy to hate the name we want to teach them to love and reverence. Pray for our work that Jesus in all His beauty may be revealed to the hungry multitudes surrounding our mission.

MARY C. LANARD

MANY PEOPLES

When I reached Binghamton in September of 1918, the influenza was raging and the Red Cross called for volunteer nurses. As I could not start my work then I volunteered and did what I could. In December the building in which I live and work was ready for me to occupy and I gathered a few children for a Sunday school.

I opened night school for foreign men which I conducted for one year, but have discontinued since January 1, 1920, as the school board opened one in the high school and asked me to cooperate with them and send my boys there.

A class of thirty-six young men and women was organized for Bible study, Italians, Polish, Slavs, Syrians, Hungarians and Spanish with a few Americans. We have mothers with their babies and all ages between. The work is growing. I have a class for children on Saturday afternoons, where we study the Bible and tell mission stories.

Friday nights I go to the west end and hold school in a home; at the close of the lesson we study the Bible and sing and have prayer. These and other adults come to the First church where I have a class for them in Sunday school; two Syrian men and a Syrian woman have united with the First church and two Italians are planning to do so; one has joined the church in a nearby town where he works and lives.

During the week I do hospital work and teach in many homes where mothers want to learn English but cannot get out. In all of the homes visited I have given Bibles in English or the language spoken there, sometimes both.

Some of my boys from Fairmont, W. Va., came here when they returned from the war and have joined the churches by letter and two are singing in the choirs of Presbyterian churches. One was appointed this week to a position in the post office in Philadelphia. His examination placed him at the head of a list of two hundred applicants. My West Virginia boys are scattered in various states and in other countries but I hear from them and they are working Christians. Some are ministers and have churches.

My home is something of a community house and from it I send necessary aid to needy families. I have people coming here for help in Bible study and along other lines. When there is trouble in the homes of my people I am sent for and am called to the hospital day and night. I try to meet the needs of all whom I can reach. We have two Chinese restaurants and three laundries in the city with about twenty Chinese in them. I am working with most of these, teaching them English and visiting their places of business frequently, and I have a Sunday school for them in the First church on Sunday afternoon. They come here to spend some of their leisure time. At the building we have social gatherings of dif-

ferent kinds, frequently, with many attending. Our Christmas program and tree were a great success.

Three girls from the Bible school taking their training with me are a great help to me and I hope I am to them.

MARIAN J. BROOKS

A KINDERGARTEN

Our Neighborhood House at Erie, Pa., is not what any one would call attractive. Before nine o'clock in the morning it certainly is not; but at nine when the children come pouring in it is far from ugly or dull, for the contents and not the covering of Neighborhood house are what count.

After wraps are hung up and faces inspected (for those with dirty faces are sent home to wash) a circle of chairs is made around the room. It does not take long to quiet them for they have sort of awe at first. There is a short prayer and a hymn which the children think are wonderful for they never hear either at home. Naturally children of that age are not very musical but their intentions are of the best. Then come the games. Have you ever played "Farmer in the Dell" and "London Bridge" with children who thought it was the most wonderful thing in the world just to be able to play and not to be scolded for it?

After the games there is a little work in making things, anything, so long as it teaches the use of brains and hands. Clay modeling is a favorite and they love to use scissors and paste. On these days both the children's faces and the table must be gone over with a damp cloth. Children and paste do not agree.

When the work is done what do you think we have next? A party. Would you consider milk and soda crackers a party? At the Neighborhood House we consider it a banquet fit for kings and it is thought a great honor to be allowed to go upstairs to get the tray loads of tin cups. Generally the largest boys are so favored but occasionally one will see a tiny child totter in, almost hidden by the mountain of cups, and deposit them with a resounding crash on the nearest table (if the floor is nearer than the table, well and good). "See, I could do it after all." Grace is always said.

When the cups are taken back upstairs and everything is in order once more we have a story, after which it is time to go home. One by one the children are excused, according to their behavior, for if every one went to the coatroom at once what would happen may be imagined; good byes are said, and they file out to the street, most of them living in wait for nine o'clock the next morning.

Picture a poor Italian or Russian mother with five or six children. Perhaps the three oldest attend school, but what can she do with the very little ones? They are always under foot in the house and often almost under wheels in the street. The Neighborhood House is one answer to her question. If you do not think this a worth-while institution I challenge you to visit us some day and I guarantee that you will go away well pleased.

JEAN MCINTOSH CARROLL

The Law of the Stranger

By Eva Clark Waid

FIFTEEN thousand, four hundred and thirty-two bills and resolutions were introduced during the first session of the sixty-sixth Congress and 453 were enacted into laws. This statement may explain in part the general bewilderment of the public mind as to the present status of immigration laws or the future plans of legislation.

Among the fifteen thousand bills introduced were many that bore, directly or indirectly, on the problems of immigration, naturalization, and Americanization, and the associated problems of illiteracy, sedition, deportation of aliens, and re-establishment of citizenship.

There were a number of bills prohibiting immigration for one, two, three, or five years. There were others limiting the proportion to be admitted, or changing the conditions of admission. One bill sought to remove from the present law the literacy test; another recommended rescinding the special Chinese and Japanese exclusion act. All of these bills, however, were deferred by the continuation of the war-time limitations as to passports and entrance to the United States, and it is hoped that the longer time for consideration and the wise counsels of unprejudiced minds may bring us a balanced, coherent, and just law as to the admission of aliens and the preliminary protective steps necessary for the United States. It has been recommended that a more careful examination overseas and a closer regulation of those agencies soliciting immigration in foreign countries would result advantageously both to the United States and the suitable immigrant.

The majority of the bills affecting the alien, introduced in the sixty-sixth Congress dealt with two phases, citizenship and deportation of undesirable aliens. The public generally is familiar

with the problems arising from the return of the alien soldier who had not completed his citizenship papers before going out to fight with the armies of the United States or her allies. This situation was met by proper legislation. The new question of the woman voter is reflected in some of the bills proposed as to distinctive citizenship for wives of aliens who had become naturalized, for adopted children of aliens, and a whole new body of suggested law was presented as to compulsory naturalization, registration, reports of intention to become citizens, compulsory English classes, and reports from employers of labor. Not one of these has been enacted into law but a bill presenting the conclusions of the House Committee on immigration, naturalization, Americanization, etc., has been recently presented and awaits action. The Smith-Towner bill on education also touches many of the immigrant problems and is expected, if enacted, to aid greatly in Americanization work.

The great feature, however, of bills introduced and pending, is the fear of the foreigner as expressed in the new law of deportation passed October 16, 1919, and in the various bills concerning sedition and overthrow of government following hard upon the mass of state legislation, much of it loosely drawn and offering possibilities of injustice and oppression. There is great need for careful, constructive, patriotic, Christian consideration on the part of Congress in making laws which so vitally affect our democracy.

Surely all law-makers need to be reminded "if any lack wisdom, let him ask of God." A helpful résumé of the immigration bills of 1919 is found in two editions of *The Survey*, July 19, 1919 and January 17, 1920.

A Bundle of Methods

THE Philathea Club of Hammondsport, N. Y., gave the "Living Magazine, Immigration Number" as the last service of Christian Americanization Week. The material for the program was found in current publications, HOME MISSION MONTHLY, the Year Book of Prayer and other mission literature. Twenty-two members of the club and ten children took part. Seven costumes were ordered from the Missionary Education Movement. The others were arranged by the girls themselves after studying illustrations in the National Geographic Magazine.

At the beginning of the service all of the immigrants marched up the center aisle to their places on the front seats. The leader after stating our reasons for choosing the topic, introduced the "Table of Contents" who announced each number of the following program:

Cover Design and Poem "The Madonna of the Curb."
Page 1. "Plea of a Syrian Woman."
Page 2. "Immigration," reprinted from the "Youth's Companion."

Page 3. Illustration and Poem, "Ellis Island," by C. A. Price in "Scribner's."

Page 4. Editorial: "What Our Church is Doing for the Immigrant."

Page 5. Armenian Melodies:

a. We are Brothers.

b. Song of the Cradle.

Page 6. Illustration and Poem, "The Flower Factory."

Page 7. Children's Page, "Betty's Problem"—a story.

Page 8. Illustration, "Mother and Daughter Marketing in America."

Page 9. "The Immigrant's Prayer," by courtesy of Missionary Education Movement.

Page 10. "Scum o' the Earth," by Robert Haven Schauffer.

Page 11. Illustration, "Americanism."

"The Madonna of the Curb" was illustrated by a girl and her baby brother. The fact that the baby cried while the poem was being read did not detract from the effect. The "Plea" was given by one of the girls leading a small boy, both in Syrian costume. While "Ellis Island" was being read, a slow procession of newly arrived immigrants with their bags and bundles moved across the stage. "We are Brothers" was

sung by our pastor; "Song of the Cradle," by a girl in costume. Four tiny girls acted "The Flower Factory" as it was recited. A girl representing an elderly Polish matron and her younger sister representing her stylish American daughter illustrated "Marketing in America." A pathetic immigrant woman read "The Immigrant's Prayer." "The Scum o' the Earth" was read while a group, all in foreign costumes, took their places on the stage. At the end of that poem all the other immigrants joined them and grouped themselves around our tallest girl who held a large flag. Then "Americanism" was read and the audience rose to join in singing "America." The offering was taken by four costumed girls.

We have all of the program material on hand if anyone cares to use any of it in connection with our new textbook "Christian Americanization."

BESSIE J. TALMADGE,
Hammondsport, N. Y.

From the last monthly meeting of the Spokane presbyterial society comes the following suggestion for use of the Year Book of Prayer: The society was to send its Christmas gift to one of the schools under the Freedmen's Board and so the leader decided to find out just how well informed the society was in regard to the work under that Board. Paper and pencils were passed

and each member was asked to make a list of the schools and teachers. The contest proved to be an "eye-opener," for Mrs. Larimer, Miss Barr, and Dr. Savage figured only too largely in the replies. The secretary for literature knows why and has decided that not one-fifth as at present but one-half of her society must have the Year Book of Prayer this year.

Here is a suggestion from Portland presbyterial society for use of the HOME MISSION MONTHLY: Before one of the regular monthly presbyterial meetings the president asked twenty-four women, twelve from one church and twelve from another to study the same number of the magazine from cover to cover so that they could answer any questions put to them regarding the contents and then to present themselves as the two "sides" in what was called a "spelling match." The contest was held; the first result was that at the close of the contest, after 103 questions had been put to the contestants, there were five women on one side and three on the other who could not be "spelled down." The second, but primary result was that after the contest women everywhere in the meeting were saying: "Why, I never knew the magazines had such interesting material in them," or: "Is there as much information in the other magazines as in this one?"

Of More or Less Importance

Breaking down the wall of misunderstanding which exists between Americans and Mexicans in the southwest is being done successfully around Los Angeles. Last autumn young people of Mexican parentage presented a little play in the churches of their presbytery, going out two or three times a week, meeting an enthusiastic welcome everywhere. One of the parts was taken by a Forsythe Memorial School girl. Dr. Robert H. McLean writes of it: "We feel we have gained many more friends and sympathizers for our work than through any number of addresses. We find that even here in Los Angeles, our American churches have been very ignorant of Mexican work and of the successes which our efforts have obtained. As one woman exclaimed after one of the presentations of 'Uncle Sam's Surprise': 'I never knew that there were Mexicans like that.'"

"Another plan we have tried was a union service between the Immanuel Presbyterian Church and the Mexican Church of the Divine Saviour. A large section of the Immanuel Church auditorium was reserved for the Mexicans and from 250 to 300 of them attended. Short addresses were given in both English and Spanish and some of the well-known Gospel hymns were sung antiphonally—the Americans singing the first verse in English and the Mexicans the next in Spanish. Both choirs rendered special numbers and in this way also we won many friends for our work.

During the past year the *Literary Digest* has offered to its readers studies of the racial backgrounds of thirty immigrant races which have settled within the borders of the United States. Such clear, concise statements are invaluable to Americanization workers who have not much time in which to make a study of the race with whom their work brings them in contact.

The Presbyterian Building, 156 Fifth Ave., New York City is in the heart of the garment-making industry. During the noon hour the Avenue for blocks is a solid mass of humanity in which one hears scarcely a word of English.

From its windows the staff of the HOME MISSION MONTHLY can see men and women working on garments which its readers in far distant states may wear.



THIS DRAWING ILLUSTRATES THE PROPORTION OF NATIVE TO FOREIGN WORKERS IN THE GARMENT TRADE

Knowing the problems which confront the foreign-speaking woman in America the Y. W. C. A. through its International Translation and Service Bureau is trying to meet some of the most serious of these needs by printing in leaflet and pamphlet form helpful material.

They have had particularly in mind the woman in the home and those reached by the International Institutes. In preparing this material the Bureau realized that nothing in the way of the woman's previous knowledge could be taken for granted, that the language should be simple, and that the psychology of the reader and her love of beauty in line and color should be considered. The type used is large and frequent illustrations add attractiveness and give incentive to reading. The subjects cover quite a wide range from the care and feeding of children, movies, schools, up to those leaflets dealing with the courts of law, marriage laws, and naturalization of women.

Further information may be secured by addressing the International Translation and Service Bureau, 600 Lexington Avenue, New York City.

The Woman's Missionary Society of Westminster Presbyterian Church, Minneapolis, Minn., has been presented with the play "Immigrants All," by Mrs. J. E. Miner, its author.

This play deals with the much-talked-of problem of today, Americanization, and teaches a lesson that will be of value to any community. No stage settings, scenery, or costumes of a complicated nature are necessary; in fact, the play could easily be produced in a parlor.

Any missionary society, club, or group wishing to present the play may direct inquiries to Mrs. W. L. Hall, Secretary for Literature, 116 Oak Grove Street, Minneapolis, Minn.

A letter from Willmar, Minnesota, says in part: "We wanted to have a gift of \$100 as a memorial for our one gold star, Austin F. Hanson. The gift was \$150. It goes to the new teachers' cottage at Menaul. Austin was a high school teacher, a splendid athlete, a fine musician, a champion tennis player and such a splendid all-around Christian young fellow—just twenty-five a few days before he fell with his plane in the Argonne—that we wanted, in his name, to do something to help make splendid all-around Christian young men out of some of our mission school boys. We pray for more memorials and that this may bring others; it has thrilled and cheered us."

The Allison-James School was recently the grateful recipient of a handsome gift from the Women's Union of the Santa Fé Presbyterian Church. One of the members of the society contributed a collection of photographs comprising one hundred views of European scenes, works of art, and famous paintings. Through the generosity of the society, many of them were most tastefully framed. After the many years during which its bare walls have mutely begged for some adornment, the school has pridefully bedecked itself with these gems of art and culture, acknowledging with hearty appreciation the kindness of the donors.

"We, the official Presbyterian delegates to the World Survey Conference of the Interchurch World Movement, being sufficiently advised of the general proposals of the Interchurch World Movement, resolve: That it is the sense of this meeting that the Presbyterian Church in the U. S. A. should enter whole-heartedly into the Interchurch World Movement, trusting in the wisdom of coming General Assemblies, and the guidance of the resident Holy Spirit of God, to lead us to best results."

This motion was unanimously carried in a meeting of most of the 260 representatives of the Presbyterian Church attending the recent conference in Atlantic City, Dr. David G. Wylie, presiding. At the conclusion of the business the delegates from the Presbyterian Church in the U. S., and those from the United Presbyterian Church who were meeting under the same roof for a similar purpose were invited in, arriving in time to join in singing the twenty-third psalm, repeating the Lord's Prayer, and adjournment.

The president of the Board, Mrs. Fred Smith Bennett, is a busy woman, as her schedule for February shows. From the first to the fifth she will be present at the Interdenominational Conference at De Land, Florida, to teach a study class and to present home missions. As a member of the Committee on Arrangements, from the seventh to the ninth she will be in Washington, D. C., for the National Conference of Church Women to be held under the auspices of the Interchurch World Movement. Here, too, she will present home missions, her subject being "Facing the Task in America." From Washington Mrs. Bennett will go to Cuba for a month's tour.

The last "Third Tuesday" public meeting held at Board headquarters in New York was of exceptional interest in that all the field secretaries were present, each bringing a brief message. Mrs. F. S. Bennett led an inspiring devotion service. Mr. R. W. Roundy, Associate Secretary of the Home Missions Council spoke on "New Aspects of the Indian Problem," followed by a résumé of the Indian under the Board, by Miss Julia Frazer of California. Miss Rue interestingly told of available literature on the subject.

WHO'S WHO IN THIS NUMBER

Mrs. F. S. Bennett, President of the Woman's Board of Home Missions, and Eva Clark Waid, one of its members, need no introduction to our readers. Mary Wooster Mills is the principal of the Schauffer Missionary Training School of Cleveland, Ohio, an institution giving thorough training to young women of both American and foreign parents, preparing them for Christian service; she stands for Americanization plus Evangelization. Florence A. Dickinson and E. Bigelow Thompson belong to the "New American" Department of the Interchurch World Movement. Ruth Cowing Scott is a worker in a Presbyterian church in one of New York's high class suburbs. Harriet Lamb Hyde is a progressive resident of an Ohio town and a member of the Board of Control of the Wooster School of Missions. Dr. George William Carter is the General Secretary of the New York Bible Society.



S. Catherine Rue

IS your missionary society like many others, in fact like the majority of societies?

In most societies a comparatively small percentage of the members do the work. The activities of the year are conducted by the officers and a few personal friends who willingly yield to their requests for assistance, but the majority of the membership have little or no responsibility and simply contribute their "usual offering" and attend monthly meetings when convenient to do so. But the minority prepare the programs, conduct the meetings, contribute the major proportion of money, receive and control its distribution among the mission fields.

Is this a picture of conditions in your society? Why allow them to exist from year to year? Why are not a majority of your members serving on committees that plan and do work? Why do you continue the antiquated method of having your president preside at every meeting when ten or twelve members could be brought into responsible service by giving each one a missionary program to lead during the year? Why are not all of your members contributing to mission fields with intelligent enthusiasm? Is a lack of information the cause?

It is the duty of the secretary for literature to place information in the hands of all from the president down to the "least" member. In this season of annual meetings, elections of officers, and plannings of programs, the Handbook (ten cents) should be placed in the hands of officers, new or re-elected, because all human creatures forget and even re-elected officers need reminders.

There are times and seasons for distributing literature. Every local secretary for literature should therefore study the psychological moment to place publications where they will do the greatest good. A clever local secretary for literature may wield a large influence in the voting power of her society by simply using right litera-

ture at right times and at the right places.

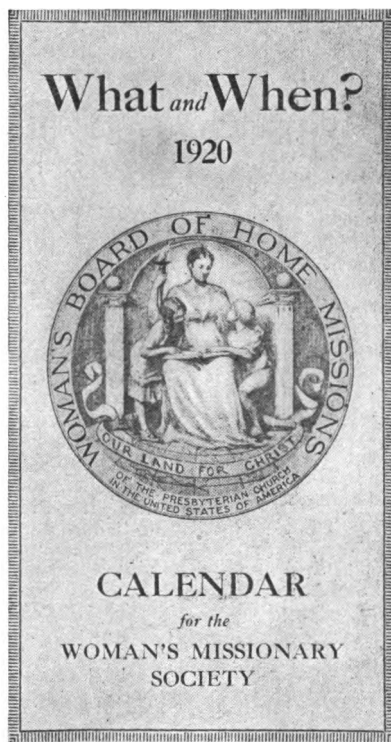
The success or failure of your society during the coming year depends largely upon the quality of the programs of your monthly missionary meetings. If each officer is equipped with the best aids for developing her duties she will be prepared to fit into her position with efficiency. Let it be the aim to have each meeting of your society during the coming year better than the last and to call a new group of women into service for the preparation of each succeeding meeting. Then watch the attendance grow. "What and When" for 1920 gives some hints for program making.

If some in your congregation do not believe in missions, use the leaflet "Bring Forth Your Strong Reasons" (five cents); if some have no time for missions, ask them to read "Why No More Time for the Master's Work?" (one cent).

After studying the textbook "Christian Americanization" (price 40c. paper—75c. cloth) all societies should wish to make the program on the topic "Americans in the Making" for this month one of the best of the year. The "Home Field Extra" (2c.) gives some latest statistics of general interest; "Americanization—A Program of Action and Service" (3c.), just issued, contains practical suggestions for work in local communities; the "Year Book of Prayer for Missions 1920" (20c.) on its

even pages from forty to forty-six gives a full list of all Presbyterian work for foreigners in America, and the leaflets listed on the fourth page of the cover of this magazine will contribute aid on Presbyterian work.

Is yours a Star Society? Do not fail to send in your report, secure your Star Certificate, and a place on the Roll of Honorable Mention that will be exhibited at the Annual Meeting of the Woman's Board of Home Missions.



Young People

Dear Westminster Guild Girls:

Your secretary knows a little three-year-old who received a toy dog for Christmas. It was a cute dog, with perky ears, a friendly, interested air, and most expressive brown eyes. The small boy loved it, but one day in a burst of enthusiasm he announced that *sometime* he was going to have "a dog that wags his tail and eats, by jiggers!" Does your Chapter or Circle have a similar vigorous desire for ACTION!

Ask yourselves these questions.

Does my Chapter realize—

That the Westminster Guild is primarily a missionary organization?

That a certain share of the home and foreign missionary work of the church has been given to the Westminster Guild as its particular responsibility?

That this share is the support of fifteen Westminster Guild foreign missionaries and four home mission stations?

That to meet this responsibility the Woman's Boards of Missions are depending on the Westminster Guild Chapters and Circles to raise a budget of \$50,000 during the fiscal year, April 1, 1920 to March 31, 1921?

Interest in giving depends on knowledge.

Is my Chapter living up to the standard of mission study which the Westminster Guild sets?

If we aren't studying and praying and giving, as well as having a good time socially, why call ourselves a Chapter or Circle of the Westminster Guild? We might better have some other name.

This is the last month of the drive for new members and for new Chapters and Circles of the Westminster Guild. It has been fine to see the great increase in our work which has resulted from this forward movement. Let us all from the oldest Chapter to the most lately organized Circle put forth every effort to make the Westminster Guild a real force in the church.

Your secretary is pleading for ACTION.

ALICE CARTER, Assistant Secretary

Suggestions for Program

TOPIC—THE FREEDMEN

Justice to the Gentile.

Song—"Crown Him with Many Crowns."

Opening Prayer—Of Thanksgiving.

For officers and society as co-laborers with the Father.

For work and workers.

Response—Open mine eyes that I may see.

Business—

Hymn—"O Master let me walk with Thee."

Scripture—"Justice to the Gentiles."—

Adapted—

"From the Biblical standpoint, justice is something deeper than the average man's 'square deal.' It is definitely a religious acquisition: 'I have put my spirit upon him; he will bring forth justice to the Gentiles'."

"From two great passages in Isaiah (xi. 2-4; xlii. 1-4), one gathers the four specifications of Messianic justice:"

1. "He shall not judge after the sight of his eyes, neither decide after the hearing of his ears."

"Whose eyes and ears shall he use? Surely not those of anonymous, prejudiced rumor. He must receive 'the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and the fear of Jehovah,' which shall cause him to 'be of quick understanding.' Only so shall he be able to 'judge the poor with righteousness and decide with equity for the meek of the earth'."

2. "He will not cry, nor lift up his voice, nor cause it to be heard in the street." "The prophet is describing the mob. For one overt act of mob law a million thoughts of passionate bitterness or studied unreason are to blame."

3. "A bruised reed will be not break, and a dimly burning wick will be not quench." "Justice is never contemptuous. It is sympathetic with humble beginnings, with failures even. Note that the prophet is still describing justice; being sympathetic is only just."

4. "He will not fail nor be discouraged (literally burn dimly), till he have set justice in the earth." "From the standpoint of Christian justice the real difficulty is not with the lagging Negro, but with the impatient nation. His light sometimes seems to flicker close to darkness; then our faith suffers a like eclipse. 'He will not fail nor burn dimly till he have set justice in the earth.' A thousand years it took to tame our forefathers; it is little more than fifty years since emancipation."

Prayer—For right attitude of mind.

For appreciation of Negro contribution to American life.

For sense of personal responsibility.

Solo—Negro Spirituals—"Nobody knows the troubles I see."

"Lord, I want to be a Christian."

Five-Minute Talks—

What America has done for the Negro;

what the Negro has done for America.

What the Negro did for the war;

what the war did for the Negro.

Negro emigration of 1919; Cause and effect; possible program.

What the Presbyterian church is doing.

For home consideration: How do I Help?

My attitude to the race.

My responsibility for economic and social conditions.

My gifts to better conditions.

Hymn—

"Lest we forget."

Mizpah Benediction.

CAROLINE S. WILCOX

In Memoriam

In the early fall, Mrs. C. C. Brown, the former president of the foreign synodical society of Illinois, entered into the larger life of service for her Master.

Those who attended the synodical meetings will recall the tall, stately, beautiful presiding officer who recognized the great call of world missions. For a number of years she gave her winning personality, her wide experience, her keen intelligence to the extension of Christ's kingdom.

Illinois has lost a rare woman; Springfield a great leader—but Heaven has gained a loyal and faithful follower of the Christ.

Woman's Board of Home Missions of Life Presbyterian Church

156 FIFTH AVENUE, NEW YORK CITY

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 Letters concerning applications for positions in the schools and hospitals of the Woman's Board should be addressed to Mr. Marshall C. Allaben.
 Orders for leaflets, books, and maps should be addressed to Literature Department.
 Letters concerning the HOME MISSION MONTHLY should be addressed as indicated on second page of magazine cover.

MEETINGS

On the third Tuesday of each month, except during June, July, and August, a public missionary meeting is held from 10.30 to 12, to which local societies are requested to send delegates. When a fifth Tuesday occurs, a prayer service is held from 10.30 to 11.30. Women from all parts of the country are cordially invited to attend these meetings, to visit the office at any time, and, when possible, to unite in the daily fifteen-minute prayer service held at 12.30.
 The regular business meetings of the Board are held at 10.30 a.m. on the second and fourth Tuesdays of each month, from September 15 to June 15.

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January—A Budget of Opportunities: The Church in a Changing World; Open Doors for Dollars; The Challenge from the Mission Field.

February—Advance of the American Indian: Religious Education; After School Days, What? Participation in National Life.

March—Americans in the Making: Contribution of Foreigners to America; Share of the Church in Americanization.

April—Changing Conditions of Negro Americans: The Negro and Labor; The Negro Woman's New Day; Place of the Christian School.

May—The Spanish-Speaking Southwest: Primitive Life; Interdenominational Work; The Second Generation.

June—Missions in the West Indies: The Islanders in Civic Advance; In the Footsteps of the Great Physician; Denominational Comity.

July—Woman's Board of Home Missions: The Year in Retrospect; Stimulus for Advance.

August—Future Leaders of the Church: In Schools and Colleges; In Homes; In Missions.

September—A National Program: Interchurch Advance; Strength through Study of Problems; Conquests of Faith.

October—Alaska's Development: Rich Resources; An Awakened Church; Government Recognition.

November—New Roads in the Mountains: Community Enterprise; Education and Application; Vigorous Leadership.

December—In Utah: Principles and Practice of Mormonism; Mormon Publicity; Christian Education as an Antidote.

Chicago and Philadelphia Notices—The Chicago Presbyterian Society for Home Missions holds a meeting on the third Tuesday of the month in "Assembly Hall," Stevens Building, 17 N. State Street. The business session is at 10.30 a.m., followed by devotional service at 11 a.m. Home Mission Literature may be obtainable at headquarters of the Presbyterian Society, Room 1803-a, Stevens Building. Visitors welcome. The Home Mission Presbyterian Societies of Philadelphia and Philadelphia North have headquarters in the Witherspoon Building, where literature and information may be obtained by visitors. A public prayer meeting is held on the second Wednesday of each month at 11 a.m.

Form of Bequest of Woman's Board of Home Missions—"I give, devise, and bequeath to the Woman's Board of Home Missions of the Presbyterian Church in the United States of America, incorporated under and by virtue of an Act of the Legislature of the State of New York, dated April 28, 1915, the sum of.....dollars, to be expended for the work of said corporation."

*Over Sea
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A MISSIONARY MAGAZINE FOR THE YOUNG, PUBLISHED MONTHLY BY THE WOMEN'S HOME AND FOREIGN MISSIONARY ORGANIZATIONS OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA.

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